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A
S E R M O N
ON THE
G E N E R A L F A S T,
FRIDAY, DECEMBER 13, 1776,
FOR THE
Pardon of Sins, averting Judgments, imploring
Victory, and perpetuating Peace
TO THE
B R I T I S H E M P I R E.

By EAST APTHORP, M. A.
Vicar of CROYDON. K

L O N D O N:

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MDCC LXXVI.

TO
HIS PARISHIONERS,
THE PEOPLE OF CROYDON, SURRY,
THIS SERMON,
WRITTEN FOR THEIR INSTRUCTION,
IS INSCRIBED
BY THEIR AFFECTIONATE PASTOR,

EAST APTHORP.

TO

HIS PARISHIONERS

THE PEOPLE OF CHOLDON, ILLINOIS

THIS SERMON

WRITTEN FOR THEIR INSTRUCTION

IS PRESENTED

BY THE REV. ALFRED L. BARTON

LAST AUTHOR

A
S E R M O N
ON THE
G E N E R A L F A S T.

JEREMIAH XVIII. 7—10.

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil, that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.

I HAVE chosen to discourse this day on these memorable words of God himself, revealed to the Prophet Jeremiah at the very crisis of his country's fate *; because I think

* A. M. 3375—3417. Carpzov. Introd. P. III. p. 148.

ORIGEN. in Jerem. hom. xviii. p. 168. applies the first member of the text to the Jewish church, the second to the Christian. He
B elegantly

think them descriptive of that merciful suspense and conditional conduct, which seem to characterize the ways of Divine Providence at this time towards this nation. The text is undoubtedly expressive of that general law, by which God governs all nations; that law, by which he annexes public happiness to public virtue, and humiliates a sinful people by every species of correction, which may lead them to repentance.

We are, at this instant, as a people, in a situation very singular and critical: on the one part, involved in a complicated scene of difficulties; on the other, favoured with hopes of successfully terminating the unhappy contest with our rebellious colonies. On both parts, our hopes and fears are held in so even a balance by the hand of the Almighty; that the Divine Goodness, agreeable to the declaration of his Prophet, seems to suffer itself to be determined both in its judgments and mercies by our national conduct at and after this interesting period. Never was there a time, when the nation was in a more awful suspense, both with regard to the event of our intestine discord, and the apprehension of foreign war. The rebellion may be soon suppressed, the alarm from our ancient enemies may be soon dissipated; should our conduct, as a religious and christian nation, be worthy of so great mercies. But should our iniquities be persisted in,

elegantly illustrates the anthropopathy, 'I will repent.' Ὅταν ἐπιπλεκηται ἀνθρωπίνους πραγμασις ἢ θεία οἰκονομία, φερεῖ τὸν ἀνθρώπινον νοῦν, καὶ τροπὴν, καὶ λέγειν.—ὡς περ ἡμεῖς, εἰς διέσει παιδίῳ διαλεγόμεθα, ψελλίζομεν διὰ τὸ παιδίον. Conf. Hom. xix. in Jerem. xx. 7.

and should we *revolt more and more* ; there seems abundant reason to justify our apprehension of the most signal calamities.

On the present interesting solemnity, I do not suppose that we are called upon to discuss a number of political speculations, except only as they are immediately connected with the great duty of our humiliation and repentance. The rebellion in America, and the civil war which has raged in our colonies for two campaigns, cannot, by any thinking mind, be resolved merely into political causes. The real or supposed grievances, that might affect the liberty or property of the Americans, were not at all proportioned to such an effect, as the revolt of thirteen provinces, united in a rebellious association to assert an independency and establish a republic. Such an astonishing enterprize can be resolved into nothing less, than the vindictive providence of God, justly chastising a corrupted nation, both in its seat of empire, and in its distant dependencies. If then we would know the real causes of our public evils ; we must attentively weigh the national enormities of both countries. Perhaps, I can form such an estimate of our national character both at home and abroad, with the more exactness and impartiality ; as my life and my connections have been almost equally divided between them both : and I may appeal to the Searcher of all hearts, to attest that ardent charity, with which I wish these countries, both politically united, and religiously reformed. It were indeed to be earnestly wished, that our re-union might soon take place ; and our reformation attend and follow it. But as it seems to

be the will of Heaven, that our reformation must be the first step towards our national felicity : give me leave to detain you principally on that topic ; and to confine my charge to no imaginary censures, but to that too real guiltiness, which draws down the Divine displeasure on so many individuals, and on the public at large.

All national censure and invective are founded in an ignorance of human nature and society ; which in all countries, is made up of the same constituent parts : the love of liberty, and pursuit of interest ; warm resentment of infringements on either ; and a lively gratitude for protection and benefits. These are the prevailing features of Humanity in all ages and countries : and the only alternative in the government of human society, is either brutal force too powerful to be resisted, or the still more powerful charm of persuasion, the effect of wise laws and a benign administration. To set mankind either at variance or agreement, nothing is more effectual than an ill or good opinion expressed in our general conduct.

It seems to my apprehension, that our public manners in both countries have been principally influenced by our commercial character. Europe hath for above a century past been greatly enriched by commerce and polished by arts ; so that whoever compares the present age with the last, will discern an almost total change to have taken place in the manners, customs, and government of Christendom : a change, principally to be ascribed to an extended commerce : perhaps so greatly extended by means of those colonies in North America, which the last
glorious

glorious war and advantageous peace, threw entirely under the dominion of Great Britain. The public evils that have arisen since this great accession of dominion are merely adventitious, and to be assigned to other causes, than to the prosperity of the colonies, when freed from a rival and an enemy. Those who are personally acquainted with those countries, know, that the spirit of disaffection which has appeared so general, is a recent and unnatural ferment; the cause of which, when wisely removed, restored the whole continent to tranquillity and loyalty. The true cause of our present confusions lies remoter from common view; and certainly originates from the state of national manners throughout the empire, as influenced by our commerce. *

Commerce,

* The manners of the Colonies, by a particular conjuncture, seemed to be combined out of the manners of England and the state of their own commerce: a love of pleasure, which though short of English luxury, yet arose from a studied imitation: a state of commerce not so advanced as to produce either excessive opulence or speculative irreligion; yet so engrossing their passions and pursuits as to have produced indifference in religion, and alarming symptoms of infidelity. From the restrictions on their trade the American commerce had gone for some years past in an illicit channel; and a system of contraband trade had well nigh relaxed the principles of moral probity and political duty, still farther weakened by crude and popular speculations on the principles of civil government.

I might perhaps be mistaken in my opinion of the commercial character of the Colonies before the present rebellion; but it is perfectly agreeable to the declaration of a great Minister of State, published throughout the American provinces during the late war. He termed it 'an illegal and most pernicious trade, carried on by the King's subjects in North America to the French islands and settlements; by which

Commerce, in its first stage, of providing simple necessities for society, is a most effectual means of recovering a nation from brutality and barbarism. In its second stage, or state of higher improvement, it is also highly beneficial to a people, by promoting benevolence from a combination of interests; learning and arts by a communication of ideas and emulation of excellence; and religion itself, by a commercial intercourse between christian and heathen nations. And this perhaps was in part the intention of that prophecy; 'Many shall run to and fro, and knowledge shall be increased.' Dan. xii. 4.

The highest stage of commerce differs from that which precedes it, chiefly in adding to the conveniences of life the gratification of its fantastic desires and imaginary wants. Hence, when private wealth by means of an extended commerce becomes excessive, the opulent first, and then the nation itself, naturally sink into luxury: or into that abuse of the pleasures and ornaments of life, which makes them destructive of private virtue. The

'which the enemy, to the great reproach and detriment of government, were supplied with provisions and necessities, and were enabled to sustain and protract that long and expensive war.' These were termed 'flagitious practices,' the trade itself 'dangerous and ignominious,' and methods were recommended of 'detecting and punishing the dealers in that iniquitous intercourse.'

Mr. PITT's circular Letter of Aug. 23, 1763.

Whenever the happy period shall arrive, in which the abuses of the Colony-governments shall be redressed; it will be worthy the attention of a wise legislature to relax the restrictions and duties on their commerce, and rigorously to execute the laws against a contraband trade, which, wherever it prevails, subverts every principle of justice, honour, and allegiance.

next

next effect of luxury is vice of all kinds. For, as it vitiates the mind by excess, and inflames the appetites both of sense and pride ; morality is but a feeble barrier against its fatal inroads.

Luxury and Lucre are the natural parents of Irreligion. The mind, which is attached only to sordid profit and personal indulgence, excludes every liberal and noble sentiment. And when profit is not only sordid but unjust, it is for its interest to exclude, if it can, the liberal and noble sentiments of religion. While wealth is thus accumulating, and not actually possessed; avarice and gain give the mind too full employment, to amuse itself with the idle sophisms of irreligion. Commerce, in a fraudulent or oppressive course, acquiesces in the religion of the age and country, takes it as it finds it, and is extremely indifferent about it ; regarding little more than its external forms ; and sacrificing even that decorum to business and to pleasure. But a fraudulent and oppressive commerce, if successful for any length of time, when it produces sufficient opulence to make men idle, will turn their indifference into irreligion, and put them on inventing theories that shall suit their practice. Thus luxury has produced in England that characteristic of our times, an IMMORAL DEISM.

When we read the admirable description which the prophet Ezekiel hath given us of the commerce of the Tyrians, the greatest traders of antiquity ; it seems a description of the British empire. Ch. xxvii. 3. ‘ O thou that art
‘ situate at the entry of the sea, which art a merchant of
‘ the

‘ the people for many isles---thou hast said, I am of perfect beauty. 25. Thou wast replenished, and made very glorious in the midst of the seas. 33. When thy wares went forth out of the seas, thou filledst many people. xxviii. 5. By thy great wisdom [policy] and by thy traffick, thou hast increased thy riches. 16. By the multitude of thy merchandize they have filled the midst of thee with VIOLENCE, and thou hast sinned. 18. Thou hast defiled thy SANCTUARIES, by the multitude of thine iniquities, by the iniquity of thy traffick. The prophet represents to us a trading people, whose whole attention is bent on gain; who, in their haste to become rich, conduct their commerce with fraud and violence; and whose injustice in supplying the fuel of luxury, induces an indifference and contempt of religion. ‘ Thine heart was *lifted up*, because of thy beauty; thou hast *corrupted* thy wisdom by reason of thy brightness. Thou hast defiled thy *sanctuaries* by the multitude of thine iniquities, by the iniquity of thy traffick.’ Thus, injustice, luxury, and irreligion characterize a trading nation, who, with the addition of a fertile soil, a mild climate, and unparalleled licentiousness, the abuse of civil liberty, verify another portrait of the same prophet: ‘ Pride, fullness of bread, and abundance of idleness was in her.’ xvi. 49.

Our modern-spirited theorists pretend, that no harm, and much good, result to the community from what moralists and divines are pleased to stigmatize with the name of luxury. But a proper definition of the term will both explain my meaning, and justify my inferences from it.

Luxury

Luxury then, is that indulgence of whatever kind, both of expence and pleasure, which is hurtful to the health, fortune, virtue, and religion of private persons, or of the public : Or, in more correct expression, ‘ Luxury is the
 ‘ using the gifts of Providence to the injury of the user,
 ‘ either in his person or fortune ; or to the injury of any
 ‘ other, towards whom the user stands in any relation
 ‘ which obliges him to aid and assistance.’* The state of our national manners, flagitious and corrupted as they are, induces a violation of every branch of duty ; in the defect of personal moderation, of social justice, of natural piety and religious faith.

The general aim of the people of England of all orders is Selfish Indulgence. Men of every rank aspire to a greater degree of indolence, ease, and voluptuousness, of expence and splendour and distinction in the world, than is consistent with private virtue or the public good. Every one observes that rage of pleasurable gratification, which all condemn in others under the name of dissipation ; and which most men practise, as far as is in their power, to such a degree, that the whole aim and object of most of the business of life is to attain to its immoderate pleasures and immoral indulgences. The rich almost generally avow the very maxim which the Gospel so pointedly condemns. ‘ Soul, thou hast much goods laid up for
 ‘ many years : take thine ease, eat, drink, and be merry.’ Luke xii. 19. In the less opulent ranks, pleasures thus intemperately pursued, are inconsistent with the lawful

* Bishop of Gloucester, D. L. Book 1. §. 6. p. 133.

gains of mens private stations and business ; whose profits, though equal to a modest subsistence, are unequal to a lazy and pleasurable course of vain and immoral indulgence. Hence, the unprincipled voluptuary has recourse to injustice, in order to supply the demands of luxury. And this injustice is grown so common and so systematical in most mens affairs, as to have induced a national character made up of cruelty, oppression, fraud, and corruption. Perhaps the boasted humanity of this nation may reject with disdain the first of these imputations. But survey for a moment those shameful triumphs over unwarlike and defenceless nations, which have poured into the laps of individuals the wealth of India. In those countries, whither our avarice hath driven us to plunder and destroy the harmless natives, our cruelty has fixed so deep a stain on the English name, as perhaps cannot be expiated, while ‘ the treasures of wickedness ‘ are in the house of the wicked,’ and ‘ the rich are full ‘ of violence.’ Mic. vi. 10, 12. *. At home, how fla-

* My censure on our Indian depredations is not intended to excite an odium against individuals, who have been enriched by that commerce : but to turn the attention of those individuals, to employ their public influence at home, in preventing every enormity of private persons connected with their service abroad.

In speaking of an excessive and illicit commerce, as the leading cause of the embarrassed situation and moral disorders of Great Britain and her Colonies, I do not mean to exclude other secondary causes, which take their rise from the powerful influence of commerce: such as, the depreciation of the value of money, the advanced rents of land, the consequent high price of the necessaries of life ; all which are distressing to those who are solicitous, not for the greatness and splendour, but for the mere subsistence and safety of their families.

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grant is the oppression of such as cannot right themselves, and who are obliged to depend on the good faith of individuals, or to be born down by numbers united in defiance of equity? Fraud and extortion were never more practised in the exorbitant profits of trade and business: which is grown so corrupt, so lawless, and iniquitous, as to derive its chief emolument from a defiance of the laws in defrauding the revenue; and from combinations to render the necessaries and conveniences of life scarce attainable.

But perhaps the national evil, that more than any other of a political kind, has induced our present calamities, is our avowed corruption. For near a century past, from this cause only, the whole strength and treasure of the nation, though incredibly augmented by its commerce, has not been sufficient for its ordinary expenditure: while, at the same time, an universal spirit of rapacity and plunder, a system of pecuniary influence, and a civil war whose effects will perhaps be felt for an age to come—have all increased the disorder of the public finance. A disorder, which originally led some short-sighted statesmen, of good intentions, now removed by death from this troubled scene of worldly politics, to form the fatal scheme of raising a revenue, where it neither could nor ought to be had: and of working up the minds of the colonists into such a ferment, as to have produced events unexampled in the history of mankind.

But the worst of our national evils is still behind. A nation plunged in luxury, injustice, and corruption,

must be of course an irreligious nation. Religion, if it does not prevent or remedy these excesses, is itself their victim. No man loves to feel within his own breast a reproachful monitor. If conscience, ever wakeful in our hearts, condemns our conduct; the only alternative is, either to amend our conduct, or discard our monitor. Manners are so much at variance with Religion, that they who will be rich, and splendid, and fashionable, have no other way of gratifying their passion for the pride and pomp of life, than by discarding their religious principles *. Generally speaking, the best principled among us, are those of scanty and moderate incomes. To such, the pure religion of the gospel is both a comfort and direction. But men of a certain degree of opulence, either discard christianity, or hold it in such light esteem, as is insulting to its divine authority. More or less wealth in men's circumstances cannot indeed at all affect the truth or evidence of revealed religion. But, that wealth, which furnishes the gratifications of luxury, too generally leads men who are conversant with the world, to discard those

* With respect to religious belief, all, except atheists, must have some faith, either divine or human: and a wise man's faith will be determined by the superior excellence and evidence of the system he adopts. And, considering the difficulties common to all religious knowledge, as resting on the evidence of things unseen and past and future: the very utility of the Gospel evinces its truth, and the preference due to it above the religion of nature. ' Shall one leave the snow of Lebanon for the rock of the field? shall the cool flowing streams be left for strange waters?' Jerem. xviii. 14. According to this reading of the Hebrew text, Ha-jagnazob, mi-tzur saddai, sheleg Lebanon? im-jinatheshu, le-majim zarim, karim nozelim? *le* before *majim* may be elliptical; but this version restores the truth and elegance of the text.

restraints of religion, which condemn their conduct. But surely, if the christian religion be the work and the will of God, and be attested as evidently by its utility and excellence, as by miracles and prophecies: God must 'avenge the quarrel of his covenant,' Lev. xxvi. 25. and be incensed at those slights which are shewn to christianity by the great and politic—at the assaults against it by the learned and eloquent—at the perversion of it by the numerous heretical novelties which abound among us—at the neglect of its institutions, and the inconsistency of almost all mens lives with its pure faith and unspotted precepts. These abuses of his best gift must of necessity be highly displeasing to its divine author, *our Saviour* and *our Judge*, *our Lawgiver* and *our King*. Isai. xxxiii. 22. I have no doubt in my own mind, that all our political confusions originate from this bitter source, of contumacy against the religion and government of Christ; who in all ages demonstrates the truth of his religion and efficacy of his regal power, by giving prosperity to religious and christian nations, and by confounding all human policy independent on and opposite to the divine. *Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Kiss the SON, lest he be angry, and so ye perish from the right way.* Yet while I thus seriously urge this scripture-truth, it would be injustice, it would be disloyalty, not to remark with religious gratitude, one of the most favourable symptoms of our time and nation, the personal virtues of the King and Royal Family, and their *professed* and exemplary *subjection to the gospel of CHRIST*. 2 Cor. ix. 13.

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My exhortation to repentance, and to a public and personal reformation shall flow immediately from the charge I have advanced against our national luxury, injustice, and irreligion. Emendation in each of these, if universal, would in the nature of things restore the glory and felicity of this extensive empire: and be the happy omen of that union of all its parts, which is the most desirable of all political blessings. For I cannot adopt an opinion, so contrary to our national glory, and so irreconcilable to that charity which combines not separates the affections of mankind, as to suppose a re-union of the revolted colonies with their parent-state to be either impracticable, or unessential to the public interest. The rebellion and declaration of independency, is, from the best judgment I can form, rather the wicked enterprize of some ambitious and bigotted individuals, than the genuine sense of all the colonies. Nor is the present contention a deadly feud, incapable of healing and of reconciliation *. On the contrary, I venture to offer my honest conjecture, that our victories followed by lenient measures, worthy of English magnanimity, will be productive of a very speedy return to their duty and alle-

* Plato, in his noble work de Republica, giving a beautiful sketch of the rights of war, observes, with exquisite humanity, that intestine discord among those who are natural friends, is to be considered as a casual malady; and that the more powerful state will so comport itself towards the seditious, as towards those who are to be one day friends again. Lib. V. p. 470. Ἕλληνας δὲ Ἕλλησιν, ὅταν τι τοιοῦτον δρῶσι, φύσει μὲν φίλους εἶναι, νοσεῖν δ' ἐν τῷ τοιοῦτῳ τὴν Ἑλλάδα καὶ γαστρίᾳ, καὶ γαστρίᾳ τὴν τοιαύτην ἐχθρὰν κλητέον.—Καὶ διανοεῖσθαι ὡς διαλλαγήσομενων, καὶ ἐκ αἰετοπολεμῶν.—ἔνθα δὲ σωφρονιστῶν, ἢ ἐπὶ ἀληθείᾳ κολαζούσας, ἢ ἐπ' ὀλεθρῷ, σωφρονισαὶ οὐκ ἔσονται πολεμικοί.

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giance. And His Majesty will soon have the exalted pleasure, of ' bowing the hearts of all his revolted subjects, ' even as the heart of one man.' 2 Sam. xix. 14. Away then with those chimerical ideas of separation and independent interests, which would fatally dismember the noblest, because the most equitable, system of dominion, that ever existed; and which derives all its greatness from being united in one invincible bulwark of civil freedom and protestant truth. Let us then ardently wish for the happy time, when these blessings of the English constitution shall be extended to the remotest regions of the East and West; when England and her Colonies shall be reunited in the golden chain of amity and love, by an equitable system of government and dependence, of reciprocal commerce, aid, and protection. England needs little commerce, but with her own colonies and dependent dominions. Such commerce alone, will give ample returns of profit to the parent-state, without adventuring on hazardous and unprofitable projects. Yet, it is the duty of the American colonies to relieve the pressures of the parent-state by their own free-grants: which I believe, from the observation of their spirited conduct in former times, would be always liberally and freely given on requisition.

America can never be secure from foreign violence or domestic discord, but in consequence of her subjection to the English government. And as that government cannot be supported without a revenue, reason and common utility dictate, that she should cheerfully contribute a moderate proportion of her wealth and property, for the valuable

luable purchase of equal government, of foreign peace, and internal tranquillity *.

And here, perhaps, it may be expected that I should explicitly offer my sentiments on the civil war with our Colonies considered in a religious view. Christianity condemns offensive war; but it braces the soldier's arm in a just and honourable cause: such as the repelling an aggressor, the chastising and suppressing an unjust and causeless rebellion. I say, unjust and causeless, because a Christian state cannot, while administered on Christian principles, give just occasion to an invader or a rebel to take up arms against it. But because Christian policy is administered by and over fallible men, and therefore offences must arise; Christianity ever dictates moderate counsels, and the way of compromise, negotiation, and mutual concession. Nor does religion ever authorise the taking up arms on the part of the subject, except only in a case that cannot happen under a Protestant and free government, the case of extreme necessity: Such was the case, when England asserted herself against a despotic and intolerant tyranny, and fixed her civil and religious free-

* *Simul et illud Asia cogitet, nullam a se neque belli externi, neque discordiarum domesticarum calamitatem abfuturam fuisse, si hoc imperio non teneretur. Id autem imperium cum retineri sine vectigalibus, nullo modo possit; æquo animo, parte aliqua suorum fructuum, pacem sibi sempiternam redimat atque otium.*

Cic. ad Qu. Fr. lib. I. Epist. i. §. 27.

This excellent letter contains the best general precepts of colony-government; and they were confirmed by the example of the great Roman patriot, in his own administration of the province of Cilicia. See his letters to Atticus, book vi. &c.

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dom by a necessary revolution. Such was the case when the Belgic States asserted their republic from the oppressive yoke of Spain: a case of extreme necessity, and not till one hundred thousand Protestants had fallen victims to military execution and the fires of martyrdom. So improperly are these examples alleged in vindication of the Americans in their recourse to arms; the most unnecessary and the most criminal, as well as the most calamitous measure they could have adopted. In cases short of extreme necessity, and scarce supposable under a Protestant government; if subjects take up arms, and assume an independent power, Christian sovereigns bear not the sword in vain, they are ministers of wrath to them that do evil. In other respects, their mild government resembles that of the Messiah. Psal. lxxii. 'He shall keep the simple by their right, defend the children of the poor, and punish the wrong-doer. He shall come down like the rain into a fleece of wool; even as the drops that water the earth. In his time shall the righteous flourish, and abundance of peace.'

On these principles, especially if we add that *placability*, which is of the essence of the social as well as divine principles of a religion founded on the clemency of God; I trust, we may form an equitable judgment of this fatal quarrel, which, for our sin and punishment, has divided the most happy and potent of the Christian states; a quarrel which Christianity would have prevented, and which Christianity would easily terminate. Should the question be put, in what manner? I would answer in general—by that magnanimity and moderation, which should ever attend on victory over seditious and revolted rebels, who

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are in a short time to become again affectionate and loyal subjects. All that is essential to agreement and concord will result from a noble emulation, of which it becomes the dignity of this kingdom to set the first example: an emulation, whether the parent state shall give the fullest and most explicate securities of liberty and a permanent constitution to her colonies: or, the colonies on their part shall give the clearest and most unequivocal proofs of loyalty and concern for the general interest, by their ready subjection, and willing grants of liberal supplies to the protecting state. Such an emulation would be the infallible result of British magnanimity.

But as the calamities we now lament, are originally brought on both countries, by our unhappy deviation from that pure Religion, which in theory and establishment still subsists among us: the principal remedy for the political disorders of both countries, must be sought by a return to those religious principles, restraints, and duties, we have so fatally thrown off. Here, in consequence of the leading principle of this discourse, that luxury and excessive refinements are our national characteristic, I think it incumbent on every good citizen to recommend and practice the contrary virtues, which are included in SIMPLICITY OF MANNERS. By simplicity, I mean, that moderate and natural way of life and sentiment, which is best adapted to the civil and religious constitution of human nature: in opposition to that artifice and ostentation, that excess and brutality, that avarice and spirit of accumulation; which constitute ‘that lust of the flesh, that lust of the eye, and that pride of life, which is not of the Father, but is of a world that lieth in wickedness.’

wickedness.' If then we require a general principle, which would extend to the reforming of all our deviations, in religion, in society, and in private life: let us adopt a christian moderation and simplicity.

That simplicity which is so useful and so engaging in private life, I am persuaded, would produce the happiest effects on the public manners and political system. The fashionable world groans under the universal spirit of luxury, ostentation, and crowded and tumultuary pleasures, which are the pain and burden of the human heart, and the most rigid constraint on its natural ease and liberty. In public life, and in the most important concerns of society, simple integrity performs more than the most refined policy, than the most expensive arrangements, or the most powerful force. Simple integrity conciliates universal love and confidence; and mere opinion seconds authority thus exerted for general good.

But should a national and general reformation be indeed unattainable; and should the private virtue of the empire be so light in the ballance, as not to outweigh the aggregate of public vice: yet even in this almost desperate case, a loyal, virtuous, and christian conduct will terminate in the unspeakable happiness of individuals, both in time and in eternity.

To individuals then I address the rest of this discourse; and I shall be careful to adapt my address to those before whom I am speaking: labouring, with all sincerity, 'to warn every man, and teach every man in all gospel-wis-

dom, that we may present every man perfect in Christ Jesus.' Coloff. i. 28.

In the first place, let us regulate our private lives by the dictates of reason and religion. Let us not be lovers of pleasure, more than lovers of God. Let us discard with a generous disdain all unlawful pleasures, as unworthy of the dignity of our redeemed nature. And in those pleasures which religion permits, let us use the world as not abusing it ; and practice such temperance in general, as well as such a conscientious abstinence on this solemn occasion ; that our flesh being subdued to the spirit, we may ever obey its holy influence. In every thing personal, in our diet, cloathing, furniture, amusements, and our whole manner of life ; let us study a virtuous simplicity, suitable to that moderation and rational temperament which our religion enjoins, and which is indeed best suited to human happiness. It were well, if sumptuary laws restrained all unnecessary and expensive pleasures : but, in this and other respects, let us be a law to ourselves, and lessen those burdens, which, in consequence of the public incumbrances, fall so heavy on private life, by our industry, honesty, and frugality : which are perhaps the most effectual services we can do to our country, as well as to ourselves.

In respect to our intercourse with society, I earnestly recommend to every one the plain and obvious virtues of industry, justice, and frugality. Let each among us conscientiously consider the particular station allotted to each in social life. We of the clergy are of all men the
most

most unequal to our office : and indeed, who is sufficient for it ? Yet, by waiting on our ministry, and obeying Christ's injunctions, we shall not wholly come short of our duty. How much easier is the lot of those who in other stations have only to regulate their private lives : whether in the rank of parents, bringing up their children in the christian religion, *in the nurture and admonition of the Lord* ? or in that of children, obedient, dutiful, affectionate. As masters, let us be reasonable, mild, and patient to our domestics, and let us labour to inspire them with religious principles ; * happy, if by these means we can prevail on them to shew all good fidelity to us, and not to make our lives anxious and uneasy by their unworthiness. I need not specify other stations and their respective duties : which are so plainly and so persuasively enjoined in holy scripture : which, after all that can be said by us, is the sole unerring rule of our conduct : a rule, of that rectitude and perfection, that it alone can lead us to the highest elevation in moral practice of which our nature is capable. I therefore most earnestly recommend to you a constant attention to the true sense and spirit of the sacred writings as your only rule of faith and life.

But, above all things, if we have any true affection for ourselves, our families, or the public; let us revive in our hearts the dying spirit of true religion, true Christianity.

* CLAUDE FLEURY, *devoirs des Maitres et des Domestiques*, a short tract, worthy of the excellent author, and deserving the attention of Noblemen, and of all who have great households.

And

dom, that we may present every man perfect in Christ Jesus.' Coloff. i. 28.

In the first place, let us regulate our private lives by the dictates of reason and religion. Let us not be lovers of pleasure, more than lovers of God. Let us discard with a generous disdain all unlawful pleasures, as unworthy of the dignity of our redeemed nature. And in those pleasures which religion permits, let us use the world as not abusing it ; and practice such temperance in general, as well as such a conscientious abstinence on this solemn occasion ; that our flesh being subdued to the spirit, we may ever obey its holy influence. In every thing personal, in our diet, cloathing, furniture, amusements, and our whole manner of life ; let us study a virtuous simplicity, suitable to that moderation and rational temperament which our religion enjoins, and which is indeed best suited to human happiness. It were well, if sumptuary laws restrained all unnecessary and expensive pleasures : but, in this and other respects, let us be a law to ourselves, and lessen those burdens, which, in consequence of the public incumbrances, fall so heavy on private life, by our industry, honesty, and frugality : which are perhaps the most effectual services we can do to our country, as well as to ourselves.

In respect to our intercourse with society, I earnestly recommend to every one the plain and obvious virtues of industry, justice, and frugality. Let each among us conscientiously consider the particular station allotted to each in social life. We of the clergy are of all men the
most

most unequal to our office : and indeed, who is sufficient for it ? Yet, by waiting on our ministry, and obeying Christ's injunctions, we shall not wholly come short of our duty. How much easier is the lot of those who in other stations have only to regulate their private lives : whether in the rank of parents, bringing up their children in the christian religion, *in the nurture and admonition of the Lord* ? or in that of children, obedient, dutiful, affectionate. As masters, let us be reasonable, mild, and patient to our domestics, and let us labour to inspire them with religious principles ; * happy, if by these means we can prevail on them to shew all good fidelity to us, and not to make our lives anxious and uneasy by their unworthiness. I need not specify other stations and their respective duties : which are so plainly and so persuasively enjoined in holy scripture : which, after all that can be said by us, is the sole unerring rule of our conduct : a rule, of that rectitude and perfection, that it alone can lead us to the highest elevation in moral practice of which our nature is capable. I therefore most earnestly recommend to you a constant attention to the true sense and spirit of the sacred writings as your only rule of faith and life.

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And

And to this end, let every man who hears me, henceforth abstain from that portentous impiety, which, in so many dreadful forms, seems to take unwearied pains to provoke a strong and patient God. Irreligion is so universal, that all orders of men need to be cautioned, either against the speculative sins of unbelief and heresy, or against the practical abuses that reign in our streets, of profaneness, blasphemy, and ridicule of sacred things. The very humiliation of this day is unhallowed throughout the kingdom, by the petulant impiety with which it hath been scorned and ridiculed. But, to confine our thoughts to ourselves; let not the outward ordinances of religion be henceforth so scandalously neglected among us. Let these sacred walls be devoutly frequented, for the purposes of divine worship and sacraments. Happy should I be, could I prevail on the heads of families to cultivate a rational spirit of domestic religion; both as a tribute due to God, and as a means of forming ourselves, our children, and our servants, to that piety and virtue, the very idea of which is lost by our sinful neglects and omissions. Religious instruction, and the word of God, should accompany the rational fervours of a pure devotion, both in our families and in our retirements. And the utmost care should be applied by those who professedly lead a religious life, that nothing in their conduct dishonour their principles: that neither enthusiasm and spiritual pride, neither austerity of manners, nor gloom and melancholy, render religion unamiable: that no dissolute behaviour make it appear absurd and inconsistent: but that in all things the candour and beauty of holiness shine forth more and more, in the well-ordered conduct of a Christian life.

With regard to our expectations of general good from the reformation of manners, they are firmly founded on the word and promises of God. Let us not therefore adopt that impious despair of the Jewish nation, who, as the prophet represents them, hardened themselves against repentance, by supposing it would be ineffectual to their public safety. ‘ Speak to the men of Judah, and to the inhabitants of Jerusalem, saying, thus saith the Lord; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way; and make your ways and your doings good. And they said, There is no hope;’ our case is desperate; ‘ therefore, we will walk after our own devices, and we will every one do the imagination of his evil heart.’ v. 11, 12. May heaven avert from every one such a language or such a thought as this! There are indeed many favourable circumstances respecting this nation, which forbid us to despair of the commonwealth, though we certainly ought to guard against the approaches of danger to so excellent a government. The excellence of the government we live under consists in the rectitude of its original principles, and in the tendency of those principles to preserve and reform it. It is the peculiar felicity of the present English constitution, to have had its principles fixed and ascertained by the two greatest events of these later ages, the Reformation, and the Revolution. Protestant religion and legal government are the essence of this happy system; the springs that move this vast machine of empire: and when they act without constraint from the corruptions of men and manners, they move that great machine with wonderful facility. So that while the essential principles of
Christian

Christian faith and civil freedom are maintained among us ; it will be always practicable to recover ourselves from any casual obstructions, by reverting to the original maxims of the constitution. And what an encouragement is this to every lover of his king and country, to serve both by serving God, in the obedience of Christ ! There is a spring and energy in the christian religion, which, without producing the least commotion in a state, prevents it from degenerating, and restores it to felicity. If then there be any virtue, if there be any praise, in acting well as men and citizens, let us study to reform ourselves as a nation and as individuals. Who can tell what happy effects may follow from a change of heart and life, in those whose love to their country should lead them to be severe on their own deviations from christian practice : on their own share in the general luxury and relaxation of morals : on the unlawful trade and unjust commerce of the times : on the oppressions and iniquities of private traffic : on the scandalous sins of a life of voluptuousness, lewdness, and debauchery : and above all, on those enormous affronts of Almighty God so common among us, by neglecting his worship, contemning his word and sacraments, profaning his holy name and attributes, disbelieving the redemption by Jesus Christ, and doing despite to the Spirit of Grace. For such among us as live in a professed subjection to the Gospel of Christ, let us condemn our great neglects, reform our flagrant omissions, and animate our zeal and proficiency, by our hopes of future glory. In particular, let us assiduously cultivate in our own hearts, and in all whom we can influence, the characteristic grace of our christian profession, Charity and universal

universal love: ' By this shall all men know that ye are
 ' my disciples, if ye have love one towards another.'
 John xiii. 35. The Saviour of the world, whose auspi-
 cious advent portended ' glory to God, peace on earth,
 ' and benevolence among men,' exerted his wisdom and
 goodness in enlarging and strengthening the connections
 of humanity. As he included all men in the gracious pur-
 pose of redemption, we are to exclude none from our
 love, on account of casual enmity or political partiality.
 Suspend but for a short interval the impulse of benevo-
 lence, society, deprived of a principle so essential to its
 well-being, languishes and declines; from polished or
 humane becomes barbarous and savage, and experiences
 every calamity that can result from hatred, fraud, and
 force. Such has been and still is the unhappy condition
 of the American Colonies. Restore and revive the prin-
 ciple of benevolence *, and, almost instantly, order will re-
 sult

* Tusc. Qu. v. 23. In omni honesto, nihil est tam illustre, nec quod
 latius pateat, quam conjunctio inter homines hominum, et quasi quæ-
 dam societas, et communicatio utilitatum, et ipsa Caritas generis hu-
 mani: quæ nata a primo fatu, quo a procreatoribus nati diliguntur, et
 tota domus conjugio et stirpe conjungitur, serpit sensim foras; cogna-
 tionibus primum, tum affinitatibus, deinde amicitiiis, post vicinitatibus,
 tum CIVIBUS, et iis, qui publicè SOCII atque AMICI sunt, deinde totius
 complexu gentis humanæ Nam cum sic hominis natura generata
 sit, ut habeat quiddam innatum quasi civile atque populare, quod Græci
 πολιτικὸν vocant; quicquid agat quæque virtus, id a communitate, et
 ea, quam exposui, caritate atque societate humanâ non abhorrebit.

Cicero, in his youth, had served a campaign in the Social or Marfic
 war, A. U. 664, to which he alludes in the chapter preceding the fore-
 going fine citation. The claim of the Italic towns to the freedom of
 E. Rome,

sult from confusion, peace to a restless and a troubled world ; law and justice will succeed to impious and cruel war ;

Rome, fiercely contested for two years, and ending in the submission of the Confederates, seems to have suggested the enlarged ideas of political union he has so nobly and philosophically expressed. St. Ambrose, in a work written professedly in imitation of Cicero, has given a religious turn to this truly Christian sentiment : de Offic. I. 35. Tolle ex usu hominum benevolentiam, tanquam solem e mundo tuleris. . . . Benevolentia a domesticis primum profecta personis, id est, a filiis, parentibus, fratribus, per conjunctionum gradus in civitatum pervenit ambitum, et de paradiso egressa mundum replevit.

Of the Marfic war: Velleius, II. 13—17. Finito bello, Romani victis adflctisque, ipsi exarmati, quam integris universis, civitatem dare maluerunt. Conf. Flor. III. 18. Appian. Civ. I. p. 371—382. Οἱ δὲ ἀσμενοὶ τῆς πολιτείας μέλελამεσανον. καὶ τῇδε τῇ χαρίϊ, ἡ βεβλη τῆς μεν εὐνῆς εὐνῆς ἐποίησε, τῆς δὲ εὐδοιαζούσας ἐβεβαιώσατο, τῆς δὲ πολεμῆς ἐλπίδι τινὶ τῶν ὁμοίων πράξεως ἐποίησε. p. 379. De belli socialis initio et auctoribus, v. Vincentii Contareni var. Lect. cap. I.

Diodorus, lib. XXXVII. p. 916. Αἰτίαν δὲ πρῶτην γενέσθαι τῶν πολέμων, τὸ μέλαπεσειν τῆς Ῥωμαίας ἀπὸ τῆς εὐτακτοῦ καὶ λιτῆς ἀγωγῆς καὶ εἰσπραξῆς, δι' ἧς μεν ἐπὶ τοσούτῳ ηὐξήθησαν, εἰς οὐδενὸν ζῆλον τρυφῆς καὶ ἀκολασίας. 'The primary cause of the Social War was the degeneracy of the Roman People, from that well-ordered simplicity and temperance, by which they rose to so much greatness, into a pernicious emulation of luxury and libertinism.'

I trust it will be equally our duty as citizens and as Christians, to offer our earnest prayers and wishes, that this great contest may soon terminate in the voluntary submission of the revolted Colonies, without that effusion of blood, which, besides the shock it gives to our national humanity, is a certain loss to the public, though victory should continue to smile on the valour and discipline of our army. When our Legislature shall be employed on that great object, the Resettlement of the American Colonies; a happy opportunity will present itself of forming and executing a perfect Theory of provincial Government: a Theory,

war ; and human society will flourish, in reciprocal goodwill and mutual benefits, in pure religion and the love of God...

A M E N.

Theory, far beyond the ideas of the writer of these pages, which, however, he supposes, must rest on the reciprocal BENEFITS to each Country resulting from their permanent UNION: Benefits the most expressive of political concord and felicity, and which seem essentially included in the PROTECTION and ALLEGIANCE of the Colonies, secured by ANNUAL FREE GRANTS and an inviolable FREE CONSTITUTION.

THE E N D.

A D V E R T I S E M E N T.

In the Press, and will be published with all convenient Speed,
LETTERS ON THE CAUSES OF THE PREVALENCE OF CHRISTIANITY
BEFORE ITS CIVIL ESTABLISHMENT.

THE UNITED STATES OF AMERICA
IN SENATE
JANUARY 18, 1901

A M E N

THAT, inasmuch as the United States of America
has, by its action, assumed the responsibility
of maintaining the peace and order of the world,
and inasmuch as the United States of America
has, by its action, assumed the responsibility
of maintaining the peace and order of the world,
and inasmuch as the United States of America
has, by its action, assumed the responsibility
of maintaining the peace and order of the world,

THE E M D

ADV E R T I S E M E N T

In the Year 1899, the United States of America
has, by its action, assumed the responsibility
of maintaining the peace and order of the world,
and inasmuch as the United States of America
has, by its action, assumed the responsibility
of maintaining the peace and order of the world,
and inasmuch as the United States of America
has, by its action, assumed the responsibility
of maintaining the peace and order of the world,

